

دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الجزء الثالث

Book 3

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Annotated Solutions

Lesson 21

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Revision History

[illegible]

Note:

Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

- The Teacher : What about are you asking each other, O'brothers? عَمَّ تَسْأَلُونَ يَا إِخْوَانُ؟
- Hamid : We are asking each other about the exam how it will be? نَسْأَلُ عَنْ الْإِمْتِحَانِ كَيْفَ يَكُونُ؟ ^{comprehensive} أَسْهَلُهُ تَكُونُ الْأَسْئَلَةُ أَمْ صَعْبَةً؟ ^{زُبَائِجُ} أَنْسْتَطِيعُ أَنْ نَنْجَحَ بِتَقْدِيرِ مُتَازٍ أَمْ لَا؟
- JJ: Be confident, O'brothers. إِطْمِئْنُوا يَا إِخْوَانُ. سَيَكُونُ الْإِمْتِحَانُ سَهْلًا إِنْ شَاءَ اللَّهُ. رَاجِعُوا الدَّرُوسَ، وَتَعَاوَنُوا وَلَا تَتَكَاسَلُوا. ^{النَّابِئَةُ} لَا تَتَكَاسَلُوا. ^{لَا النَّابِئَةُ لِلْجُنْسِ} فَتَبَيَّنَ = Just before, بُعِيدَ = Just after
- Mas'ud : We are afraid, O'teacher. We spent the whole year in the amusement and play. نَحْنُ خَائِفُونَ يَا أَسْتَاذَ. قَضَيْنَا السَّنَةَ كُلَّهَا فِي اللَّهْوِ وَاللَّعِبِ. يَالَيْتَنَا أَجْتَهَدْنَا طَوَالَ الْعَامِ كَمَا نَجْتَهِدُ الْآنَ قُبِيلَ الْإِمْتِحَانِ.
- JJ: Be optimist, and don't be pessimist. There is كُونُوا مُتَفَائِلِينَ، وَلَا تَكُونُوا مُتَشَائِمِينَ. لَا دَاعِيَ لِلْخَوْفِ، فَإِنَّكُمْ طُلَّابٌ مُجْتَهِدُونَ، وَالْحَمْدُ لِلَّهِ. لَا بُدَّ مِنَ الثَّقَةِ بِأَنْفُسِكُمْ... مَالِكُ تَتَاءَبُ يَا أَبَا بَكْرٍ؟ ^{إِسْمُ الْغَائِلِ} لَا بُدَّ مِنْ الثَّقَةِ بِأَنْفُسِكُمْ... مَالِكُ تَتَاءَبُ يَا أَبَا بَكْرٍ؟ ^{no choice but} لَا بُدَّ مِنْ الثَّقَةِ بِأَنْفُسِكُمْ... مَالِكُ تَتَاءَبُ يَا أَبَا بَكْرٍ؟
- Abu Bakr : I took medicine after the break-fast. It seems that it is a sleep-inducing (making me sleepy). تَنَاوَلْتُ دَوَاءً بَعْدَ الْفُطُورِ. يَبْدُو أَنَّهُ مُنَوِّمٌ.
- JJ: Go to your room and take rest. إِذْهَبْ إِلَى غُرْفَتِكَ وَاسْتَرَحْ. ^{بَدَأَ - يَبْدُو}

(يُخْرِجُ أَبُو بَكْرٍ) (Abu Bakr leaves/exits)

- Umar : O'teacher, surely إِنَّ هَذَيْنِ الطَّالِبَيْنِ يَتَشَاجَرَانِ دَائِمًا. أَرْجُو أَنْ تَنْصَحَهُمَا.
- JJ: Why the quarrel (ing), O'Hamid ? لِمَ التَّشَاجُّرُ يَا حَامِدُ؟ ^{مُضَدَّرٌ}

- حامدٌ : إِنَّ عَبَّاسًا يَقُولُ لِي دَائِبًا : «يَا أَعْوَرُ» . 'Surely, Abbas always calls (tells) me: 'O' one-eyed'.
- عَبَّاسٌ : هُوَ يَقُولُ لِي : «يَا أَعْرَجُ» . أَخَوَيْنِ + يَ . 'Abbas : He calls me : 'O' Cripple (Lame)'.
- JJ : This is not permissible, O' my brothers (two). Have you two not heard the saying of the Exalted in Surah Al-Hujarat : فَقَدْ نَهَانَا اللَّهُ (تَبَارَكَ وَتَعَالَى) عَنْهُ وَاسْمَاهُ (فُسُوقًا) . فَتُوبُوا إِلَى اللَّهِ وَأَسْتَغْفِرَاهُ . 'And do not call others with (bad) names.' The name-calling is that some of us call others with bad names (titles). It is not appropriate for the Muslims that they call others with bad names, so Allah (Blessed is He, and the Exalted) has forbidden us from it and called it immoral. So you (two) turn to Allah in repentance and you (2) seek His forgiveness.
- H & A : We turn to Allah in repentance and seek His forgiveness.
- JJ : أَوْدُ أَنْ تَتَصَافَحَا . . . (يَتَصَافَحَانِ) . 'I would like that you (2) shake hands. (They (two) shake hands)'.
- A : أَرْجُو أَنْ تَسْمَحَ لِي بِالْإِنْصِرَافِ فَإِنِّي أَشْعُرُ بِتَعَبٍ شَدِيدٍ . 'I request that you permit me to leave because I am feeling very tired.'
- JJ : إِيَّاكَ أَنْ تَتِمَارِضَ يَا عَلِيُّ . 'I warn you about pretending that you are sick, O'Ali.'
- A : أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْكَاذِبِينَ . 'I seek protection with Allah that I be among the liars.'
- JJ : اذْهَبْ شِفَاكَ اللَّهُ . Exiting school (FV) . 'Go, May Allah cure you.'
- M : يَا أَسْتَاذُ، نُوْشِكُ أَنْ نَتَخَرَّجَ . نُرِيدُ أَنْ نَتَعَلَّمَ طَرِيقَةَ الْبَحْثِ . 'O' teacher, we are about to graduate. We want to learn the method of searching the word in the dictionary. عَنْ الْكَلِمَةِ فِي الْمُعْجَمِ .
- JJ : إِنَّ هَذِهِ لِفِكْرَةٌ جَيِّدَةٌ . سَأَضَعُ فِي مَكْتَبِي مُعْجَمًا، وَسَيَكُونُ فِي مُتَنَاولٍ أَيْدِيكُمْ إِنْ شَاءَ اللَّهُ . 'Surely, this is a very good idea. I will put a dictionary in my office, and it will be accessible to you if Allah wills.'
- (at an attainable place within your hands reach) اِسْمُ الْمَكَانِ اللَّهُمَّ الزَّحْلَقَةُ

١ - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ :

1- Answer the following questions :

(١) عَمَّ يَسْأَلُ الطَّلَابُ؟

(٢) لِمَاذَا تَنَاءَبَ أَبُو بَكْرٍ؟

(٣) مَاذَا يَقُولُ عَبَّاسٌ لِحَامِدٍ، وَمَاذَا يَقُولُ حَامِدٌ لِعَبَّاسٍ؟

(٤) مَا التَّنَابُزُ؟ مَاذَا سَمَّاهُ اللَّهُ؟ فِي أَيِّ آيَةٍ نَهَانَا اللَّهُ عَنْهُ؟

(٥) مَا فِكْرَةُ مَسْعُودٍ؟ أَقْبَلَ الْمُدْرِسُ هَذِهِ الْفِكْرَةَ؟

See next page



(Form VI = Form III + تَ + نَافَعْلٌ)

٢ - مِنْ أَبْوَابِ الْفِعْلِ الثَّلَاثِيِّ الْمَزِيدِ بَابُ (تَفَاعَلَ = تَ + فَاعَلَ) زِيدَتْ فِيهِ تَاءٌ قَبْلَ الْفَاءِ وَالْفُ بَعْدَهَا. نَحْوُ: تَعَاوَنَ، تَشَاجَرَ.

2- The form (تَفَاعَلَ = تَ + فَاعَلَ) is from the TMD verbs. In it a 'ta' is added before the 'fa', and an 'alif' after it, e.g.: He co-operated, He quarrelled.

* اِسْتَخْرِجْ مِنَ الدَّرْسِ الْأَفْعَالَ الْوَارِدَةَ فِيهِ مِنْ بَابِ (تَفَاعَلَ). * Extract from the lesson the verbs mentioned in it from form

See Underlined in the lesson

٣ - تَأْمَلِ الْمِثَالَ، ثُمَّ هَاتِ الْمُضَارِعَ وَالْأَمْرَ وَالْمَصْدَرَ مِنَ الْأَفْعَالِ الْآتِيَةِ :
 3- Ponder over the example, then give the Present tense, and the Imperative and the Verbal noun from the following verbs.

المَصْدَرُ The Verbal Noun	الأَمْرُ The Imperative	المُضَارِعُ The Present	المَاضِي The Past
تناوُلُ Eating (in group)	تَنَاوُلْ Eat	يَتَنَاوَلُ To take or eat	أَكَلَ = أَخَذَ تناوَلَ To co-operate with each other
تَعَاوُنُ Co-operation	تَعَاوُنْ Co-operate	يَتَعَاوَنُ	تَعَاوَنَ To co-operate with each other
تَسَاوُلُ Asking	تَسَاوُلْ Ask	يَتَسَاءَلُ	تَسَاءَلَ To ask each other
تَشَاجُرُ Quarrelling	تَشَاجَرْ Quarrel	يَتَشَاجَرُ	تَشَاجَرَ To quarrel with each other
تَبَاكٍ (أَصْلُهُ: تَبَاكِي) Pretending to be crying	تَبَاكْ Pretend to cry	يَتَبَاكِي	تَبَاكَى To pretend to cry
تَعَامٍ (الْتَعَامِي) Pretending to be blind	تَعَامْ Pretend to be blind	يَتَعَامِي يَتَعَالَى	تَعَامَى تَعَالَى To pretend to be blind To be high

٤ - هَاتِ أَسْمَاءَ الْفَاعِلِينَ مِنَ الْأَفْعَالِ الْآتِيَةِ :
 4- Give the active participles from (for) the following verbs :

تَعَاوَنَ / يَتَعَاوَنُ	تَشَاءَمَ / يَتَشَاءَمُ	تَفَاعَلَ / يَتَفَاعَلُ
مُتَعَاوِنٌ	مُتَشَائِمٌ	مُتَفَاعِلٌ
Collaborator	Pessimist	Optimist

* Needs to be pronounced separately

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1- Answer the following questions :

★ ١ - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ :

(١) عَمَّ يَتَسَاءَلُ الطُّلَّابُ؟

(٢) لِمَاذَا تَنَآثَبَ أَبُو بَكْرٍ؟

(٣) مَاذَا يَقُولُ عَبَّاسٌ لِحَامِدٍ، وَمَاذَا يَقُولُ حَامِدٌ لِعَبَّاسٍ؟

(٤) مَا التَّنَابُزُ؟ مَاذَا سَمَّاهُ اللَّهُ؟ فِي أَيِّ آيَةٍ مَهَانَا اللَّهُ عَنْهُ؟

(٥) مَا فِكْرَةُ مَسْعُودٍ؟ أَقْبَلَ الْمُدْرَسُ هَذِهِ الْفِكْرَةَ؟

1, What were students asking each other ?

١. يَتَسَاءَلُونَ عَنِ الْإِمْتِحَانِ

The students were asking each other about the exam.

2, Why did Abu Bakr yawn.

٢. تَنَآثَبَ أَبُو بَكْرٍ لِأَنَّهُ تَنَازَلَ دَوَاءً مُنَوِّمًا بَعْدَ الْغُطُورِ

Abu Bakr yawned because he took a sleep causing medicine after the breakfast.

3, What did Abbas say to (called) Hamid, and what did Hamid say to (called) Abbas?

٣. يَقُولُ عَبَّاسٌ لِحَامِدٍ: 'يَا أَعْمُورُ'، وَيَقُولُ حَامِدٌ لِعَبَّاسٍ: 'يَا أَعْرَجُ'

Abbas called Hamid 'O'one-eyed', and Hamid called Abbas 'O'lame or crippled'.

4, What is name calling? What Allah called it? In which ayah Allah forbade about it.

٤. التَّنَابُزُ: هُوَ أَنْ يَدْعُوَ بَعْضُنَا بَعْضًا بِلَقَبٍ شَرِّهِ، وَقَدْ سَمَّاهُ اللَّهُ فُسُوقًا، وَلَهَنَّا عَنْهُ فَقَالَ

فِي سُورَةِ الْحُجُرَاتِ ... وَلَا تَنَابَزُوا بِالْأَلْقَابِ .. ⑪

The name-calling: It is that some of us call others with bad names (titles).

And, Allah calls it immoral and forbade, so He said in Surah Al-Hujurat ---

'And don't call (others) with (bad) names/titles'....

5, What was Mas'ud's idea? Did the teacher accept his idea?

٥. أَنْ يَتَعَلَّمَ الطُّلَبَةُ طَرِيقَةَ الْبَحْثِ عَنِ الْكَلِمَةِ فِي الْمُعْجَمِ

That students learn the method of searching the word in the dictionary.

قَبِلَ الْمُدْرَسُ فِكْرَتَهُ وَقَالَ: إِنَّ هَذِهِ لَفِكْرَةٌ جَيِّدَةٌ

The teacher accepted his idea and said: Indeed it is a good idea.



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5- Among the meanings of **تَصَافَحَ** ^{Form} **تَعَاوَنَ** **الطَّلَابُ**، **نَحَوُ**: **المُشَارَكَةُ**، **بَابُ تَفَاعُلٍ**: **النَّاسُ**.
 form (تَفَاعُلٌ) is: Participation, e.g.: The students co-operated with each other,
 the people shook hands (with each other).

- **وَمِنْهَا :** **إِظْهَارُ مَا لَيْسَ فِي الْبَاطِنِ ، نَحْوُ : تَمَارَضَ الطَّالِبُ ،** أيْ **أُظْهَرَ الْمَرَضَ وَلَيْسَ بِهِ مَرَضٌ .**
Showing what is not in reality, e.g.: The student pretended to be sick, i.e., he demonstrated/showed a sickness and he was not sick (with a sickness).

* تأمّل الأمثلة الآتية لبَابِ (تَفَاعَلَ) وَعَيْنٌ فِيهَا الْمَاضِي وَالْمُضَارِعُ وَالْأَمْرُ وَالْمُضَدَّرُ، وَأَسْمُ الْفَاعِلِ، وَأَسْمِي^{dual} الْمَكَانِ وَالزَّمَانِ، and the imperative, and the verbal noun, and the active participle, and the two nouns place and time.

(١) قَالَ تَبَارَكَ وَتَعَالَى : ﴿عَمَّ يَتَسَاءَلُونَ؟ عَنِ النَّبَأِ الْعَظِيمِ﴾
 The Blessed and Exalted said: 'About what they are asking each other? About the great event'
 [النَّبَأُ / ٢-١].

٢) قَالَ لِي الطَّبِيبُ: تَنَاوَلْ قُرْصَيْنِ مِنْ هَذَا الدَّوَاءِ بَعْدَ الْغَدَاءِ .
The doctor said to me:
Take two pills from
this medicine after
the lunch.

(٣) قَالَ الطَّبِيبُ لِأَحْمَدَ: مَا أَنْتَ مَرِيضًا. إِنَّمَا أَنْتَ مُتَمَارِضٌ. ^{الْعِبَارَةِ}
 3, The doctor said to Ahmad. You are not sick. You are only pretending to be sick.

4) It is not permissible to call (by insulting) names. (٤) لَا يَجُوزُ التَّنَابُزُ بِالْأَلْقَابِ.

5) Are you crying or pretending to cry, O'boy? (٥) أَتَبْكِي أَمْ تَتَّبَاكِي يَا وَلَدُ؟

(٦) مَا يَنْبَغِي تَنَاوُلُ الْأَدْوِيَةِ بِغَيْرِ مَشُورَةِ الطَّبِيبِ. 6) It is not appropriate to take the medicine without the consultation of the doctor.

7, The spy pretended to sleep and he heard the talk of the people.

8, *These (they) quarrelled and they hit each other.* (٨) تَشَاجَرُ هَؤُلَاءِ وَتَضَارِبُوا.

(٩) ذَاكَ الرَّجُلُ لَيْسَ بِأَعْمَى . إِنَّمَا يَتَعَامَى . حَتَّى يَتَصَدَّقَ عَلَيْهِ .
 9, That man is not blind . He is only pretending to be blind so that the people give him charity .
 النَّاسُ . نَائِبُ الْغَائِلِ

10) It is necessary that the medicine is not left within the reach (hands) of the children. (١٠) يَجِبُ أَنْ لَا تُتْرَكَ الْأَدْوِيَّةُ فِي مُتَنَاوِلِ أَيْدِي الْأَطْفَالِ.

٦- **يَجُوزُ حَذْفُ إِحْدَى التَّائِيْنِ مِنْ (تَتَفَاعَلُ) كَمَا فِي الْأَمْثَلَةِ الْآتِيَةِ :** *Dropping/omitting one of the two 'taas' is permissible from (تَتَفَاعَلُ) like in the following examples :*

Its original

- ١) ﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾ (تَنَابَزُوا) أَصْلُهُ: (تَنَابَزُوا) 'And do not call people by bad names'.
- ٢) ﴿تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ، وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾. (وَلَا تَعَاوَنُوا) أَصْلُهُ: (لَا تَتَعَاوَنُوا). ^{النَّاصِيَةِ} ^{لَا تُتَعَاوَنُوا} Co-operate with righteousness and piety, and do not co-operate with sin and aggression.
- ٣) ﴿وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾. (لِتَعَارَفُوا) أَصْلُهُ: (لِتَعَارَفُوا) We made you races and tribes so you may know one another. ^{لَا تُتَعَارَفُوا} ^{لَا تُتَعَارَفُوا}

٧ - (لَيْتَنَا أَجْتَهَدْنَا . . .) (لَيْتَ) مِنْ أَخَوَاتِ (إِنَّ)، وَتُفِيدُ التَّمَنِّيَّ. (How we wish, we had worked hard...) (لَيْتَ is from sisters of (إِنَّ)), and it indicates a wish/desire. And it is: A demand what has absolutely no hope in it, or what has a lot of difficulty in (achieving) it, e.g.:

- ١) لَيْتَ الشَّبَابَ يَعُودُ. I wish the young age (youth) will return (come back).
- ٢) لَيْتَ أُمِّي لَمْ تَلِدْنِي. I wish my mother did not give birth to me. (I wish I was not born).
- ٣) لَيْتَنِي طَائِرٌ أَطِيرُ فِي الْجَوِّ. ^{weather or air} I wish I was a bird flying in the air.
- ٤) لَيْتَ لِي مَلْيُونُ دُولَارٍ. I wish I had a million dollars.
- ٥) سَيَقُولُ الْكَافِرُ يَوْمَ الْقِيَامَةِ: ﴿يَالَيْتَنِي كُنْتُ تُرَابًا﴾. The non-believer will say on the day of judgement: 'I wish I was dust'.

* أَدْخِلْ (لَيْتَ) عَلَى الْجُمْلَةِ الْآتِيَةِ: * Enter (لَيْتَ) to the following sentences:

- ١) لَيْتَ حَامِدًا حَيًّا. ^{FVIIII} I wish Hamid was alive.
- ٢) عِطْلَةُ الصَّيْفِ لَا تَنْتَهِي. لَيْتَ عِطْلَةُ الصَّيْفِ لَا تَنْتَهِي. I wish the summer holidays would not end.
- ٣) نَحْنُ أَطْفَالٌ. لَيْتَنَا أَطْفَالٌ. I wish we were children.
- ٤) أَنَا شَابٌّ. لَيْتَنِي شَابٌّ. I wish I was young.
- ٥) لِي جَنَاحَانِ. لَيْتَ لِي جَنَاحَيْنِ (مُجْنَحٌ) I wish I had two wings.
- ٦) النُّجُومُ فِي مَتَنَاوِلِ أَيْدِينَا. لَيْتَ النُّجُومُ فِي مَتَنَاوِلِ أَيْدِينَا. I wish the stars were within our reach.

- 8- (لَا دَاعِيَ لِلْخَوْفِ). هَذِهِ (لَا النَّافِيَةُ لِلْجِنْسِ). يُبَيِّنُ اسْمُهَا عَلَى مَا يَنْصَبُ بِهِ (وَذَلِكَ إِذَا كَانَ مُفْرَدًا، أَيْ غَيْرَ مُضَافٍ). نَحْوُ: ﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ﴾. (أ) This book there is absolutely no doubt in it.
- (ب) ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾. [أَنْ] There is no compulsion in the religion.
- (ج) وَفِي الْحَدِيثِ «لَا صَلَاةَ بَعْدَ الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ» وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرِبَ الشَّمْسُ». (رَوَاهُ أَحْمَدُ). [أَنْ] There is absolutely no salat after the morning until the sun rises, and no salat after the Asr until the sun sets (Ahmad narrated it).

no = absolutely no/not

* Make sentences from the following words using (la that negates the entire genus). : كَوْنٌ جُمْلًا مِنَ الْكَلِمَاتِ الْآتِيَةِ مُسْتَعْمَلًا (لَا النَّافِيَةُ لِلْجِنْسِ):

- (1) هَذَا الدَّوَاءُ لَا ضَرَرَ فِيهِ. (ضَرَرٌ) There is no harm in this medicine.
- (2) هَذِهِ الْمَجَلَّةُ لَا فَائِدَةَ فِيهَا. (فَائِدَةٌ) This magazine has no use (no useful thing in it).
- (3) هَذِهِ الْمَسْأَلَةُ لَا خِلَافَ فِيهَا. (خِلَافٌ) This issue, there is no disagreement in it.
- (4) لَا حَاجَةَ إِلَى الْكَرَاسِيِّ الْآنَ. (حَاجَةٌ) There is no need for the chairs now.
- (5) لَا مِلْحَ فِي هَذَا الطَّعَامِ (مِلْحٌ) There is no salt in this food.
- (6) لَا مِثِيلَ لِهَذَا الطَّالِبِ فِي الْجَامِعَةِ (مِثِيلٌ) There is no one like this student in the university.

9- تَأَمَّلِ الْمَثَالَ، ثُمَّ اكْمِلِ النَّاقِصَ : Ponder over the following, then complete the deficient (incomplete).

- (1) إِيَّاكَ وَالْكَذِبَ. (تَحَذِرُ الْوَاوُ قَبْلَ) إِيَّاكَ أَنْ تَكْذِبَ. (المصدر المؤول). Beware of that you lie. (The 'waw' before the verbal noun is omitted).
- (2) إِيَّاكُمْ وَالزِّنَا. إِيَّاكُمْ أَنْ تَزْنُوا. Beware you (all) of adultery (illegal sex).
- (3) إِيَّاكَ وَالنَّوْمَ وَقْتَ الصَّلَاةِ. إِيَّاكَ أَنْ تَنَامِيَ وَقْتَ الصَّلَاةِ. Beware you (f) of sleep at the time of prayer.
- (4) إِيَّاكُمْ وَالْحَسَدَ. إِيَّاكُمْ أَنْ تَحْسُدُوا. Beware you all (f) of jealousy.

- 10- (Lame) - its feminine is **أَعْرَجٌ** مؤنثه «عَرَجَاءُ»، وَجَمْعُهُمَا «عُرَجٌ». تَقُولُ: هَذَا الرَّجُلُ **عَرَجٌ** and their plural is **هَذِهِ الْمَرَأَةُ عَرَجَاءُ. هَؤُلَاءِ الرِّجَالُ عُرَجٌ. هَؤُلَاءِ النِّسَاءُ عُرَجٌ**. You say: This man is lame. This woman is lame. These men are lame. These women are lame.

- * **أَنْتِ وَاجِمِعِ الْكَلِمَاتِ الْآتِيَةَ عَلَى هَذَا الْغِرَارِ :** **أَبْكُمْ. أَخْرَسَ. أَعْوَرُ. أَعْمَى. أَحْوَرُ. أَحُولُ. أَصَمُّ. أَحْمَرُ. أَصْفَرُ. أَسْوَدُ. أَبْيَضُ. أَعْيُنُ.**

أَفْعُلْ الْمُؤَنَّثُ (Singular (F))	أَفْعُلْ الْمُؤَنَّثُ (Singular (F))	أَفْعُلْ الْمُؤَنَّثُ (Singular (F))	أَفْعُلْ الْمُؤَنَّثُ (Singular (F))	أَفْعُلْ الْمُؤَنَّثُ (Singular (F))	أَفْعُلْ الْمُؤَنَّثُ (Singular (F))
جَمْعُهُمَا (Their (2) Plural)	جَمْعُهُمَا (Their (2) Plural)	جَمْعُهُمَا (Their (2) Plural)	جَمْعُهُمَا (Their (2) Plural)	جَمْعُهُمَا (Their (2) Plural)	جَمْعُهُمَا (Their (2) Plural)
صَمٌّ	صَمَاءُ	أَصَمٌّ Deaf	بُكْمٌ	بُكْمَاءُ	Dumb (After birth)
حُمْرٌ	حَمْرَاءُ	أَحْمَرٌ Red	خُرُسٌ	خُرَسَاءُ	Born Dumb
صُفْرٌ	صَفْرَاءُ	أَصْفَرٌ Yellow	عُورٌ	عَوْرَاءُ	One-eyed
سُودٌ	سَوْدَاءُ	أَسْوَدٌ Black	عَمَى	عَمِيَاءُ	Blind
بَيْضٌ (أَصْلُهُ: بَيْضٌ)	بَيْضَاءُ	أَبْيَضٌ White	حَوْرٌ	حَوْرَاءُ	White and black
عَيْنٌ (أَصْلُهُ: عَيْنٌ)	عَيْنَاءُ	أَعْيُنٌ *	حَوْلٌ	حَوْلَاءُ	Cross-eyed / Squint-eyed

- 11- «ثِقَةٌ» مَصْدَرٌ «وَثِقَ»، وَلَهُ مَصْدَرٌ آخَرٌ بِالْوَاوِ «وُثِقَ». الْمِثَالُ **الْوَاوِيُّ لَهُ مَصْدَرَانِ: أَحَدُهُمَا بِالْوَاوِ، وَالْآخَرُ بِغَيْرِهَا. هَاتِ الْمَصْدَرَيْنِ مِنَ الْأَفْعَالِ الْآتِيَةِ :** **وَصَفَ، وَصَلَ، وَعَظَ، وَعَدَ، وَهَبَ، وَسَمَ، وَزَنَ.**
- Give the two verbal nouns from the following verbs:

أَفْعُلْ الْبَاقِي	أَفْعُلْ بِالْوَاوِ	أَفْعُلْ بِغَيْرِ الْوَاوِ	Attributes
دَصَفَ	دَصَفْتُ	صِفَةٌ	He described
وَصَلَ	وَصَلْتُ	صِلَةٌ	Link, contact
دَعَظَ	دَعَظْتُ	عِظَةٌ	Sermon
وَعَدَ	وَعَدْتُ	عِدَةٌ	Promise
وَهَبَ	وَهَبْتُ	هَبَةٌ	Gift, donation
وَسَمَ	وَسَمْتُ	سِمَةٌ	Stamp, brand
وَزَنَ	وَزَنْتُ	زِنَةٌ	Weight

* A man wide in the eyes or large in the black of the eye.

- 12- تَجْمَعُ «حُجْرَةٌ» عَلَى «حُجَرَاتٍ» بِضَمِّ الْجِيمِ . أَجْمَعِ الْأَسْمَاءَ الْآتِيَةَ (حُجْرَةٌ),
 room/compartment) is pluralized to be (حُجَرَاتٍ) with dammah on 'ج'.
 Pluralize the following nouns like this plural.
 هَذَا الْجَمْعُ :
 غُرْفَةٌ، شُرْفَةٌ، خُطْوَةٌ.

Feminine	غُرْنَاتٌ	Room	غُرْفَةٌ
	شُرْنَاتٌ	Balcony	شُرْفَةٌ
	خُطَوَاتٌ	step/stride	خُطْوَةٌ

- 13- ① «أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْكَاذِبِينَ» أَصْلُهُ : «أَعُوذُ بِاللَّهِ مِنْ أَنْ أَكُونَ
 مِنَ الْكَاذِبِينَ» ② كَمَا تَقُولُ : «أَعُوذُ بِاللَّهِ مِنَ الْكَذِبِ» . ③ يَجُوزُ حَذْفُ
 حَرْفِ الْجَرِّ قَبْلَ الْمَصْدَرِ الْمُؤَوَّلِ . ④ تَقُولُ : «أَمَرَنَا اللَّهُ بِأَنْ نُصَلِّيَ» أَوْ
 «أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ» .

1) (I seek refuge with Allah that I be among the liars) : Its original : (I seek refuge with Allah from that I become among the liars).

2) As you say : (I seek refuge with Allah from lying).

3) Omission of the preposition is permissible before the interpreted verbal noun.

4) You say : (Allah ordered us that we pray) or (Allah ordered us to pray).

- 14- We are asking each other about the exam, how it is). Here (How it is) is a substitute for (The exam). And in the Quran : They are asking you about the Hour when will it occur (be anchored) السَّاعَةِ is the substitute for أَيَّانَ مُرْسَاهَا .
- رَسَا - يَرْسُو
رُسُوهُ

The substitute are of four kinds, and they are :

- 1) Total substitute from/for all, e.g.: بَدَلَ الْكُلِّ مِنَ الْكُلِّ، نَحْوُ: نَجَحَ أَخُوكَ مُحَمَّدٌ. Your brother Mohammad succeeded.
- 2) Partial/some substitute for all, e.g.: بَدَلَ الْبَعْضِ مِنَ الْكُلِّ، نَحْوُ: أَكَلْتُ الدَّجَاجَةَ نِصْفَهَا. I ate the chicken half of it.
- 3) Comprehensive substitute, e.g.: بَدَلَ الْإِشْتِمَالِ، نَحْوُ: أَعْجَبَنِي هَذَا الْكِتَابُ أَسْلُوبُهُ. This book pleases me the style of it.
- 4) Dissimilar (slip of the tongue) substitute, e.g.: بَدَلَ الْمُبَايِنِ، نَحْوُ: أَعْطِنِي الْكِتَابَ، الدَّفْتَرُ. (To substitute مُبَدِّلٌ - يُبَدِّلُ - مُبَدَّلٌ)

There is no condition that the substitute is to conform to the 'substituted' in definiteness or indefiniteness. The noun is substituted from the noun, the verb is from the verb, and the sentence is from the sentence, and the sentence from the singular, e.g.:

- A) يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ (أ) الْبَيْتَةِ (217)
Partial
- B) وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ (ب) الْفُرْقَانِ (68)
Partial
- C) أَمْذَكُمْ بِمَا تَعْلَمُونَ أَمْذَكُمْ بَأْنَعَامٍ وَبَيْنَ (ج) الشُّعْرَاءِ (133)
Partial
- D) أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (د) الْعَاشِيَةِ (17)
Comprehensive

الأحرف المشبهة بالفعل

They are six, and they are:

عَانَ وَأَخَوَاتَهَا

Inna and its sisters

هي سِتَّةٌ، وَهِيَ :

إِنَّ، وَأَنَّ، وَكَأَنَّ، وَلَكِنَّ، وَلَيْتَ، وَلَعَلَّ

- (إِنَّ، وَأَنَّ) : تَفِيدَانِ التَّوَكِيدَ، نَحْوُ: ﴿إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾. (Surely, That) : These (2) signify emphasis, e.g.: 'Allah is severe in punishment' and 'Be aware (know) that Allah is severe in punishment'.
(كَأَنَّ) : تَفِيدُ التَّشْبِيهَ، نَحْوُ: كَأَنَّ الْعِلْمَ نُورٌ. (As-if) : It signifies resemblance, e.g.: As-if the knowledge is light. And it may signify suspicion, e.g., As-if I know you. وَقَدْ تَفِيدُ الظَّنَّ، نَحْوُ: كَأَنِّي أَعْرِفُكَ.
(لَكِنَّ) : تَفِيدُ الْإِسْتِدْرَاكَ، نَحْوُ: حَامِدٌ ذَكِيٌّ وَلَكِنَّهُ كَسْلَانٌ. (But) : It signifies correction/remediation, e.g.: Hamid is intelligent but he is lazy.
(لَيْتَ) : تَفِيدُ التَّمَنِّيَّ، نَحْوُ: لَيْتَ الشَّبَابَ يَعُودُ. (I wish) : It signifies wish/desire, e.g.: I wish the youth returns.
(لَعَلَّ) : تَفِيدُ التَّرَجُّيَّ وَالْإِشْفَاقَ، نَحْوُ: لَعَلَّ اللَّهَ يَغْفِرُ لِي. (I hope, I fear) : It signifies the hope and the fear, e.g.: I hope Allah will forgive me. I am afraid the wounded may die. الْجَرِيحَ يَمُوتُ.

* These particles enter upon (are used) the subject and the predicate, so they make the first one mansub (accusative) and it is called its noun, and they make the last one marfu' (nominative) and is called its predicate, e.g.:

اللَّهُ غَفُورٌ إِنَّ اللَّهَ غَفُورٌ اللَّهُ
 The subject The Predicate Ism of Inna Khabar of Inna The subject
 Surely (Verily) Allah is the Most Forgiving and Very Merciful.

Among the rulings of its Ism (noun) and Khabar (Predicate): مِنْ أَحْكَامِ أَسْمِهَا وَخَبَرِهَا :

- It is permissible that its noun is indefinite, e.g.: As if nothing had happened. يَجُوزُ أَنْ يَكُونَ اسْمُهَا نَكْرَةً, نَحْوُ: كَأَنَّ شَيْئًا لَمْ يَحْدُثْ.
- Its predicate like the خَبَرُهَا كَخَبَرِ الْمُبْتَدَأِ إِمَّا مُفْرَدٌ، وَإِمَّا جُمْلَةً، وَإِمَّا شِبْهَ جُمْلَةٍ، نَحْوُ:
- predicate of the subject [it] is either singular, or a sentence, or a phrase, e.g.:

1) 'Indeed Allah is swift in reckoning/appraisal.'

(١) إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ .

2) 'Surely, Allah will forgive all sins.' 'Surely, it is Allah who has with him (knows) the knowledge of the hour.'

(٢) إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا . إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ .

3) Looks as if you are from Yemen. Hopefully, the teacher is with the principal.

(٣) كَأَنَّكَ مِنَ الْيَمَنِ . لَعَلَّ الْمُدْرَسَ عِنْدَ الْمَدِيرِ .

- It is not permissible for its predicate to come first nor its subject to come last, so it is not permissible (see crossed out).
لَا يَجُوزُ تَقْدِمُ خَبَرَهَا عَلَيْهَا، وَلَا عَلَى اسْمِهَا، فَلَا يَجُوزُ: غُفُورٌ إِنَّ اللَّهَ / إِنَّ غُفُورٌ اللَّهُ .

- It is permissible for its predicate to be in the middle.
يَجُوزُ تَوْسُطُ خَبَرَهَا بَيْنَهَا وَبَيْنَ اسْمِهَا إِذَا كَانَ الْإِسْمُ مَعْرِفَةً وَالْخَبَرُ شِبْهَ جُمْلَةٍ، نَحْوُ: «إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ» .

'Surely to us is their return, and then surely it is upon us to do their account (reckoning).'

- And that is necessary when the subject is indefinite, e.g., 'surely, with us are the chains.'
وَيَجِبُ ذَلِكَ إِذَا كَانَ الْإِسْمُ نَكِرَةً، نَحْوُ: «إِنَّ لَدَيْنَا أَنْكَالًا» 'surely with hardship is (comes) the ease.'

- It is permissible to enter 'nun of protection to (upon).'
يَجُوزُ دُخُولُ نُونِ الْوَقَايَةِ عَلَى «إِنَّ، وَأَنَّ، وَكَأَنَّ، وَلَكِنَّ»، فنقول: «إِنِّي وَإِنِّي؛ وَأَنِّي وَأَنِّي؛ وَكَأَنِّي وَكَأَنِّي؛ وَلَكِنِّي وَلَكِنِّي» .
So you say: _____

As for (لَيْتَ) the (nun of protection). «لَيْتَ» فلا تُحذفُ مِنْهَا إِلَّا نُدُورًا، فنقول: «لَيْتَنِي» .
is not omitted except rarely.

وَأَمَّا «لَعَلَّ» فلا تَدْخُلُ عَلَيْهَا إِلَّا قَلِيلًا، فنقول: «لَعَلِّي» .
We say: (would that I) and as for (لَعَلَّ) the (nun of protection) does not enter it except sometimes: (I am afraid / Hopefully).

The New Words الْكَلِمَاتُ الْجَدِيدَةُ

تَسَاءَلَ يَتَسَاءَلُ تَسَاءُلًا (VI) To ask one another
questions

اِمْتَحَنَ يَمْتَحِنُ اِمْتِحَانًا (VIII) To examine, to afflict,
subject to a trial

صَعِبَ يَصْعَبُ صَعَبًا (u-u) To be difficult

اِسْتَطَاعَ يَسْتَطِيعُ اِسْتِطَاعَةً (X) To be able, to be in a
position to do something

قَدَّرَ يُقَدِّرُ تَقْدِيرًا (II) To assign, to appoint, determine,
predestine, to esteem high or cherish

اِمْتَاَزَ يَمْتَاِزُ اِمْتِيَاِزًا (VIII) To be distinguished

(اِسْمُ الْمَفْعُولِ) مُمْتَاِزٌ distinguished, outstanding

(رُبَاعِيٌّ مَزِيدٌ وَزَنُهُ أَفْعَلَلٌ) اَاطَمَانَ يَاطْمِنُ اِاطْمِنَانًا To
remain quiet, to come to rest, to be tranquil

تَعَاوَنَ يَتَعَاوَنُ تَعَاوُنًا (VI) To cooperate, to assist

تَكَاسَلَ يَتَكَاسَلُ تَكَاسُلًا (VI) To be lazy or sluggish

هَآ يَلْهُو هَوًى (a-u) To be amused, to be distracted
هَوًى Entertainment. amusement

طَوَالَ During, throughout, along (the time)

فُتِيْلٌ Shortly before

تَفَائَلَ يَتَفَائَلُ تَفَائُلًا (VI) To be optimistic

(اِسْمُ الْفَاعِلِ) مُتَفَائِلٌ Optimist

تَشَاءَمَ يَتَشَاءَمُ تَشَاءُمًا (VI) To be pessimistic

(اِسْمُ الْفَاعِلِ) مُتَشَاءِمٌ Pessimist

بَدَّ Escape, avoiding

لَا بُدَّ مِنْ It is essential, inevitable

ثِقَةٌ Trust, confidence

تَنَاءَبَ يَتَنَاءَبُ تَنَاءُوبًا (VI) To yawn

تَنَآوَلَ يَتَنَآوَلُ تَنَآوُلًا (VI) To eat (in group)

فُطُورٌ Breakfast

نَوَّمَ يُنَوِّمُ تَنْوِيمًا (II) To put someone to sleep

(اِسْمُ الْفَاعِلِ) مُنَوِّمٌ Something that causes to sleep

بَدَاءَ يَبْدَأُ بَدْءًا (a-a) To appear to be evident

اِسْتَرَاَحَ يَسْتَرِيحُ اِسْتِرَاحَةً (X) To be calm, to refresh, to
take rest

تَشَاجَرَ يَتَشَاجِرُ تَشَاجُرًا (VI) To argue, to quarrel to
fight

نَصَحَ يَنْصَحُ نَصْحًا (a-a) To give someone sincere
advise

تَبَاكَى يَتَبَاكِي تَبَاكًا (VI) To feign tears, pretend
weeping, crocodile tears

تَعَامَى يَتَعَامَى تَعَامًا (VI) To shut one's eyes, to
pretend not seeing

عَوَرَ يَعْوِرُ عَوْرًا (i-a) To lose an eye.

أَعْوَرٌ One-eyed

عَرَجَ يَعْرجُ عَرْجًا (a-u) To limp or walk lamely. Also, to
ascend or mount

أَعْرَجٌ limp or lame (crippled)

تَنَابَرُ يَتَنَابَرُ تَنَابُرًا (VI) To call each other by insulting names

لَقَّبَ يُلَقِّبُ تَلْقِيبًا (II) To give or call someone with a nickname.

لَقَّبُ (جَمْعُ) أَلْقَابُ Nickname or a title, لَقَّبُ

سَاءَ يَسُوءُ سَوْءًا bad

فَسَقَ يَفْسُقُ (يَفْسُقُ) فِسْقًا فُسُوقًا (a-u/a-i) To deviate or stray from right path

فُسُوقُ Outrage, iniquity

أَسْتَغْفِرُ يَسْتَغْفِرُ أَسْتِغْفَارًا (X) To ask for or seek repentance

أَنْصَرَفَ يَنْصَرِفُ أَنْصِرَافًا (VII) To abandon, to stay away

تَعَبَ يَتَعَبُ تَعَبًا (i-a) To work hard, to wear someone out.

تَعِبُ Hard, tiring

تَمَارَضَ يَتَمَارِضُ تَمَارِضًا (VI) To feign illness, to pretend sickness.

مُتَمَارِضُ (اسْمُ الْفَاعِلِ) Pretending Illness

أَوْشَكَ يُوشِكُ (IV) About to be, to be on the verge of something

شَارَكَ يُشَارِكُ مُشَارَكَةً (III) To share, to participate, to do an act together

أَظْهَرَ يُظْهِرُ إِظْهَارًا (IV) To present, to make something apparent, to proclaim

بَطَنَ يَبْطُنُ بَطْنًا (a-u) To be hidden

بَاطِنٌ hidden, secret

نَبَأَ يُنَبِّئُ تَنْبِئَةً (II) To inform

نَبَأٌ News, intelligence

شَاوَرَ يُشَاوِرُ مُشَاوَرَةً (III) To ask someone's advice, to consult someone

مَشُورَةٌ Consultation

تَنَاوَمَ يَتَنَاوَمُ تَنَاوَمًا (VI) To pretend being asleep

بَحَسَسَ يَتَحَسَّسُ بَحْسُوسًا (V) To try to get information

جَاسُوسٌ Spy

تَضَارَبَ يَتَضَارَبُ تَضَارِبًا (VI) To clash, to strike or fight with one another, to differ

تَصَدَّقَ يَتَصَدَّقُ تَصَدُّقًا (V) To give alms, to donate

رَابَ يَرِيبُ رَيْبًا (a-i) To cast suspicion, to doubt

أَكْرَهَ يُكْرِهُ إِكْرَاهًا (IV) To force, to compel

دَاوَى يُدَاوِي مَدَاوَةً (III) To treat a sick

دَوَاءٌ Medication, drug

ضَرَّ يَضُرُّ ضَرًّا (a-u) To harm, to damage

ضَرَرٌ Harm

بَرَّ يَبْرُ بَرًّا (a-a) To be reverent, dutiful or devoted summer.

بِرٌّ Piety, righteousness

إِتَّقَى (أَصْلُهُ أُوتِقَى) يَتَّقِي إِتْقَاءً (VIII) To be aware of, to be on guard, to protect

تَقْوَى Piety, Godliness, devoutness

أَثِمَ يَأْتِمُ إِثْمًا (i-a) To sin

(جَمْعُ) إِثْمٌ Sin, misdeed, crime, أَثَامٌ

عَدَا يَعْدُو عَدَاءً (a-u) To overstep, to go beyond something; Also, to exempt.

عُدْوَانٌ Enmity, hostility, aggression

شَعَبَ يَشْعَبُ شَعْبًا (i-a) To gather, to assemble, to rally.

(جَمْعُ) شُعُوبٌ Folk, tribe, gathering, شَعْبٌ

فَبَائِلُ قَبِيلَةٌ (جَمْعُ) Tribe, فَبَائِلٌ

تَعَارَفَ يَتَعَارَفُ تَعَارُفًا (VI) To become acquainted to one another

طَمِعَ يَطْمَعُ طِعْمًا (i-a) To desire, to wish, to crave.

طَمَعٌ Desire, craving

عَسَرَ يَعْسُرُ عُسْرًا (u-u) To be difficult, adverse.

عُسْرٌ Difficulty, adversity, hardship

صَافَ يَصِيفُ صَيْفًا (a-i) To be summer, to spend summer

صَيْفٌ Summer

جَنَحَ يُجَنِّحُ تَنْجِيحًا (II) To provide something with wings.

جَنَاحٌ Wing

سَاءَلَ يُسْأَلُ مُسْأَلَةً (III) To ask question

مَسْئَلَةٌ Question, problem, issue

أَحْوَجَ يُحَوِّجُ إِحْوَاجًا (IV) To have need

حَاجَةٌ Need

مَلَحَ يَمْلَحُ مَلَاحَةً (u-u) To be salty, to become salty

مِلْحٌ Salt

مَثَلَ يَمْثُلُ مَثَلًا (a-u) To be similar or like someone

زَنَى يَزْنِي زَنًى (a-i) To fornicate

زَانٍ (اسْمُ الْفَاعِلِ) Fornication, زَنَاءٌ Fornicator

أَيَّانَ When

رَسَا يَرْسُو رَسَاءً (a-u) To disembark, to come, to go

مُرْسًى arrival

إِشْتَمَلَ يَشْتَمِلُ إِشْتِمَالًا (VIII) To wrap-on something, to include, to implicate

(جَمْعُ) أُسَالِيْبٌ Method, way, procedure, أُسْلُوبٌ

بَايَنَ يُبَايِنُ مُبَايَنَةً (III) To part, to go away, to differ, to be inconsistent

(اسْمُ الْفَاعِلِ) مُبَايِنٌ Something that differentiates

إِشْتَرَطَ يَشْتَرِطُ إِشْتِرَاطًا (VIII) To make something conditional.

(مُضَارِعٌ لِلْمَجْهُولِ) يُشْتَرِطُ To be prerequisite

أَبْدَلَ يُبْدِلُ إِبْدَالًا (IV) To exchange, to substitute

(اسْمُ الْمَفْعُولِ) مُبْدَلٌ Exchanged

عَرَفَ يُعْرِفُ تَعْرِيفًا (II) To make a word in definite form, To introduce someone of something, to announce

نَكَرَ يُنَكِّرُ تَنْكِيرًا (II) To make a word in indefinite form, To mask or disguise

أَمَدٌ يُدِّ إِفْدَادًا (IV) To help, to assist

(جَمْعٌ) أَنْعَامٌ Cattle, livestock, نَعَمٌ

شَبَّهَ يُشَبِّهُ تَشْبِيهًا (II) To make something similar or equal

(اسْمُ الْمَفْعُولِ) مُشَبِّهَةٌ One who has similarity

إِسْتَدْرَكَ يَسْتَدْرِكُ إِسْتِدْرَاكًا (X) To correct something, to amend, to put in order. Also, to anticipate

تَرَجَّى يَتَرَجَّى تَرْجًا (V) To hope, to anticipate

أَشْفَقَ يُشْفِقُ إِشْفَاقًا (IV) To be apprehensive, to feel anxiety, to sympathize

آبَ يَرْجِعُ أَوْبَةً (a-u) To return

إِيَابٌ Return or coming back of something

نَكَلَ يُنْكِلُ تَنْكِيلًا (II) To hold off, to deter

(جَمْعٌ) أَنْكَالٌ Chain, Shackle, نِكْلٌ

الصفحة الأخيرة من هذا الملف
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